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to be the divinity which had created the empire and so was more or less closely identified with the Stoic creative intelligence. A third way might have been furnished by the cosmic divinities like the Sun, or by Fortuna, but neither succeeded in attaining a sure position as a deity in the period under discussion. The fourth means was offered by the idea of a man-god and the deification of the Caesars. Fowler holds that the cult of the *divi*, of the *genius Caesaris*, and of the *dea Roma* was nothing more than the worship of the controlling force of the empire, which indeed was no deity at all. In his final chapter he shows how the idea of deity was degraded in the Augustan Age.

From one point of view all this is a dreary tale of degeneracy and lack of faith. But the learning of the author makes his book an illuminating study. Even when the reader cannot agree in matters of detail, he will gladly acknowledge his obligations to the whole work.

CLIFFORD H. MOORE.

Papers of the American Society of Church History. Edited by WILLIAM WALTER ROCKWELL. Second series, volume IV. (New York and London: G. P. Putnam's Sons. 1914. Pp. xx, 215.)

THIS volume is made up of papers read at the annual meetings of 1912 and 1913. It fittingly opens with two addresses on the life and work of Professor Samuel Macauley Jackson (d. Aug. 2, 1912), to whom the reorganized society owes its existence, and with his unfinished paper on Servatus Lupus, which he had meant to use as a presidential address. These are followed by the next year's presidential address of Professor Joseph Cullen Ayer, jr., a solid study "On the Medieval National Church". Dr. Ayer, taking a position midway between Maitland and Phillimore, sustains the former in his denial that papal decrees needed any "reception" to validate them in England and admits that there was no such legal entity in England as a national church; but he holds that, not only in England but in other European lands, there was in the Church a sense of nationality and that social forces, such as the share of the local church in the general fortunes of the nation, its place in the constitutional system, or its treatment by the Roman See, tended to develop in it a national spirit and to give it in fact a unity which it did not possess in law. He vigorously urges the need of a comparative method of study, which shall no longer treat England as if apart from the rest of Latin Christendom.

The paper of Mr. C. H. Lyttle on "The Stigmata of St. Francis, considered in the Light of possible Joachimite Influence upon Thomas of Celano", is scarcely more than a learned foot-note. That of Professor David S. Schaff upon "John Huss's Treatise on the Church" describes and expounds this central writing of the Bohemian reformer, admitting its dependence on Wyclif, but claiming for it a high practical importance. The Rev. Dr. Edward Waite Miller, about to publish an English

translation of the "Farrago" and the letters of Wessel Gansvoort (the John Wessel of our older books), contributes a sketch of the relation of that reformer to the Reformation.

More startling to conservative readers will be the fine study on Luther and Toleration by Professor Faulkner, of Drew Seminary. With a fairness and a frankness still rare in the handling of this question, and with a knowledge both of the literature and the sources, he demonstrates the great gulf between the Luther of 1523 and the Luther of 1536. Yet is it not to exaggerate even that gulf to call the utterances of his *Von weltlicher Obrigkeit* "Luther's views on religious toleration"? When Luther wrote those utterances he was thinking only of the tolerance due *to* Lutherans; and that to Luther was always quite another matter from the tolerance due *from* Lutherans. And is it quite exact to say that even in 1536 Luther believed in the forcible suppression of heresy *as such*, when, though he believed in suppressing heresy, and with death, he would still not call it heresy? If this is quibbling, it is Luther's quibbling. It was not "some years later" than 1528, as Dr. Faulkner says, that Luther first consented to the death penalty. He was commending it to Menius early in 1530, and there is reason to date his change of view from the action of the Diet in 1529. As for the paper of Melanchthon to which he added his *placet*, that belongs, not to 1530, but to late October of 1531. But these are matters just being cleared up by research.

Professor Washburn, of the Cambridge Theological School, in a paper on the College of Cardinals and the Veto comes to the defense of that interference of the great Catholic powers with the freedom of papal elections. Nor will he believe that the days of the Exclusion are necessarily at an end. The "Sketch of the Religious History of the Negroes in the South", contributed by Professor Reed of the Theological Seminary at Columbia, South Carolina, is illuminating in many ways and is notable for its fairness of tone. It increases the impatience of the reader for that broader study of Christianity and Slavery on which Dr. Jernegan has been so long at work.

BOOKS OF MEDIEVAL AND MODERN HISTORY

The Hussite Wars. By Count Lürzow, Hon. D.Litt. (London: J. M. Dent and Sons; New York: E. P. Dutton and Company. 1914. Pp. xiv, 384.)

THIS work is a companion volume to the same author's *The Life and Times of Master John Hus* (1909) which devoted only a chapter to the Hussite Wars. Of the eight chapters which make up the work, the first is devoted to the causes and the beginnings of the wars; the next six to the crusades and religious disputes within and without Bohemia; and the last to the conclusion of peace between the Bohemians on the one side and the Church and Sigismund on the other. The author